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## THE LAY-MAN'S MAGAZINE.

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"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND—AND THY NEIGHBOUR AS THYSELF."

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Number 35.] MARTINSBURGH, JULY 11, 1816. [Volume 1.

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THE following lively picture of the state of the Hindoos must excite our wishes—our most fervent prayers for the success of those missionaries who have gone to proclaim to them the religion of Jesus.

*From a London Paper.*

### BRISTOL MISSIONARY SOCIETY.

The want of room prevented us last week from inserting the subjoined interesting abstracts of the proceedings of this society, held in Guildhall, on Thursday the 29th ult.

The following is the speech delivered by Major General Prole, (in the service of the Honorable East India Company at Bengal,) who most ably filled the chair on this occasion.

"After a military service of forty years including an actual residence of thirty-six years in India, I can truly say, that the people of the East are in a deplorable state of darkness, with respect to religion. They do indeed profess to believe in a Supreme God, but their popular deities resemble those of Greece and Rome, as Cowper says, "Gods such as guilt makes welcome." If our forefathers, under the dominion of the Druids, and their cruel superstitions, were to be pitied, so are the Hindoos under their Bramins, and the dominion of the Power of darkness; by which I would express not only literal devils, but the power of ignorance, superstition, prejudice, and sin, which is the blackest of darkness. I have twice passed the Temple of Juggernaut, marching with troops, and both times we were halted to afford an opportu-

nity for the Hindoos to worship the idol. I beheld the avenues of the Temple strewn with skulls and human bones, and heard one of our own young surgeons exclaim in professional enthusiasm, "O what a glorious study is here!" I have been a witness of the enthusiasm with which the Hindoos expose themselves to probable martyrdom by crowding with fanatical violence, to only ordinary worship of the idol. At the first time of our passing, one man was trampled to death, and others were dangerously bruised. On the return of the troops, several more very much hurt, for there were eight battalions of Sepoys; I observed that the Bramins who inhabited the temple were fat and sleek in general, and seemed to be despotic lords of the town and its population. The contrast between the former and the latter was extreme; the people and their houses, presented the deplorable spectacle of famine, disease, filth, and cruel oppression. I well remember, that I felt horror in marching through the streets, not only from the above general appearance of misery, but from the howlings and screamings of the women, who came wringing their hands to the doors of their houses, and fell on their knees to the British officers as they passed. The immediate cause I do not certainly know, for there was no halt at that time, nor any notice taken; but I apprehend that they implored protection from the cruel tyranny of their masters. Many of the Hindoos, who are British subjects, are not afraid to speak their sentiments in confidence respecting the character of the Bramins. I recollect that a shop keeper in the bazar of the battalion of which



I had the temporary command, in the campaigns of Marquis Cornwallis, requested me to furnish him with a written passport and credentials, as he intended to embark from Madras, and not return to Bengal by land. I enquired the cause of a resolution so uncommon to a Hindoo, and he told me frankly, that if he were to pass by the Temple of Juggernaut, the rapacity of the Bramins would strip him of all that he had saved in the course of the war by his industry: at the same time he spoke of them as remorseless plunderers. The countenance of the Bramins of Juggernaut, had in general a fierceness and wildness of expression, which reminded me of maniacs and even demoniacs; yet it was mixed with an intelligence in the eyes, which seemed to announce "the depths of Satan." I have also seen on other occasions, the Braminical Priest (like the Priestess of the Delphic Oracle) apparently possessed by his demon in a manner incredible, and inconceivable, without ocular demonstration. I have seen their temple ornamented (If I may so speak) with all the orders of infernal architecture, displaying all the sins of the cities of the plain in human figures, and exhibiting evil spirits under the significant emblems of serpents, toads, alligators, and other destructive or abominable reptiles! Such are the Gods of these deluded people; and they are precisely such as St. Paul describes them in the first chapter to the Romans, viz. "vile affections, four-footed beasts, and creeping things." Their morality, generally speaking, and with few exceptions, is such as may be expected to flow from sources so impure, and such as the Apostle describes in the conclusion of the chapter. They are in a degree peculiar to heathen countries, liars and thieves. Perjury is so common as scarcely to be thought a crime; I have heard a Bramin say, "it is God who commits all the sin that men

commit, for men cannot help it if they are ordained to it." It is very common with the natives of India to poison each other; I once saw a mother take her infant from her bosom, and dash it down upon the stones; it is true, that she was in a crowd and much pressed, and the child teased her by screaming. She was riding on a poney on a line of march, and the Provost guard was behind driving on the baggage. Fearful of being overtaken, and perhaps beat, and enraged at the cries of the child, she cast it down on the rocky ground:—As they make but little scruple to murder each other, so they commit suicide with astonishing firmness, and apparent indifference, sometimes by poison, by sword, or by drowning; and this is exclusive of religious suicides, such as burning and burying themselves alive. Another source of misery to the superstitious Asiatics, is their unbounded belief in, and pretended practice of magic. If a man or woman are taken ill, and do not know exactly to what cause to ascribe their illness, they generally impute it to witchcraft. They then look about for the author; that is to say, they consider who hates them, or whom they hate, and then they take it for granted that such person is the witch. The consequence is, either open accusation and persecution, or secret revenge; they generally prefer the incantations of their pretended magicians, to the skill and medicines of European surgeons, in cases of sickness; and I have known instances of death in consequence of this infatuation. A Hindoo Sepoy, once said to me, "Sir, you Europeans are much nearer to God than we Hindoos." Another Sepoy said, "Sir, my religion is, I think, the worst in the world, for we are so bound and shackled by prohibitions and external ceremonies, that life becomes a burden." Surely they who bring a certain remedy for all these evils, are



true philanthropists ; and as nothing less than 'the love of God in Christ' can inspire such benevolence, there can be no doubt of the divine approbation of Missionary labours in the great day of the Lord Jesus. In fine, we can truly appreciate the importance and necessity of missionary labours only by considering, that all the best natural qualities of man, cannot save the soul from perdition ; for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensibly necessary. Those who believe this (as I decidedly do) will be the sincere friends to the missionary cause."

Colonel SANDY'S Speech, on seconding the seventh resolution :—

" I have the honor, Mr. Chairman, to second the resolution moved by the Rev. Gent. (Mr. Boak) and when in this celebrated city of the christian world, I behold in that chair my fellow companion in arms, in the three establishments of British India, himself during a period of forty, and myself of twenty-six years of military service, my heart overflows with gratitude to the Father of light, from whom cometh every good and perfect gift, for preserving us to the present day.—But when I contemplate that sovereign grace and mercy, which did not cut us off in the long career of our infidelity ; and which now marshals us with this Christian host to fight again the prince of darkness in heathen lands, we are constrained to exclaim with holy joy and fervent love, in the language of the Apostle Peter, " Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead " I solicit pardon of this most respectable assembly, for this effusion of individual feeling and affection naturally inspired, seeing my Christian friend and unwearied guide in the chair, after a separation of

fourteen years, and myself honoured as a stranger in passing by, to witness what my eyes now behold met for the purpose of conveying to the scenes of our youth and prime of manhood the everlasting Gospel through Missionary exertions. The Resolution under consideration, purports the pleasure of this meeting with regard to the establishment of Missionary stations in different parts of the world. As Missionary interests multiply, so this will afford the best information for fixing other stations ; perhaps among these Cochin China should not be forgotten, as affording a focus, from whence the bright beams of the Sun of Righteousness may extend over the Malayan Archipelago, and even into the vast empire of China, upon which it borders. I mention this, because it was the subject of one of my last conversations with Dr. Buchanan. The missionary Register of the various societies of late years draws aside the veil cast over the character of the natives of India, by those who deem every religion alike, and shew us what man is, unaided by Him, who came to be the light of the world. I would here add my testimony to that of my friend the General in the Chair, corroborating to my own personal experience the greater part of his statements, and adding thereto the following fact, which now stands upon the records of general courts martial in Bengal.—Under the administration of Marquis Cornwallis I was Deputy Judge Advocate General, and about the year 1789, upon an examination of a principal witness, the prisoner objected to the evidence upon the ground of his being the servant of a Brama, or Priest and he produced an extract from the sacred book, the Shastre, from whence it appeared, that the servant was peremptorily commanded to swear false under pain of losing his cast, provided that by speaking truth the life or property of his master was



at stake, or even that of his cow or calf, with various other absurdities unnecessary to detail to this meeting. Assuredly such testimonies as these will afford a sufficient reply to the admirers of Juggernaut, or the temple of Moloch with regard to the moral character of the Hindoos, and vindicate the memory of our revered relative Buchanan from the attack of Infidels; the object of the Braminical Priesthood, the Jesuits, and the Inquisition is to shackle reason. For instance, it is a standing injunction, I have been told, of the Jesuits in America, not to admit of any communication between their negroes and people, and the English or American negroes who have heard the Bible read, because they are reasoning men, or men of reason. Now we know, my Christian Brethren, that the sweet Psalmist of Israel says, "the entrance of thy word giveth light, it giveth understanding to the simple;" the Jesuits, therefore with all their learning, would enslave the minds of the people. You, Reverend Sirs, with the Bible in your hands and the Gospel of Peace in your hearts, are going to break the infernal fetters of Moloch, and to obey your Heavenly Master's will by setting the prisoners free—Come then, ye Reverend and revered Ministers of all denominations, who are strong in the Lord and the power of his might; the enemy is rallying for a last stand; the banners of Immanuel are unfurled, we are beating up for recruits for the multiplied missionary stations; the requisite bounty money will flow abundantly from ranks and degrees in this wealthy and liberal city and united kingdom, and you will march on to honour and glory. For the encouragement of those who are hesitating, I am reminded of an observation made to me in 1803, at Serampore in Bengal, by Dr. Marshman.—When I left Bristol, said he, with my wife and family for this place, I thought myself going into

banishment for ever. And now when I behold what the Lord hath wrought in a short time here, exclaimed that holy man of God, I should consider it to be but a banishment under any circumstances to return to England. What a glorious cause my christian brethren, has assembled us this day! Let us not only give our money but also our prayers, that the Lord our God may cause his face to shine upon us, and that his way may be known upon earth, and his saving health among all nations.—Is it possible to avoid discerning in the signs of the time the near approach of the Redeemer's kingdom. Look at the triplicate convention of Sovereigns at St. Petersburg, signed on the day of the Holy Incarnation wherein they acknowledge, that "to Him alone all power belongs, because in him alone are found all the treasures of love, science and infinite wisdom"—that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. I will now trespass upon your time no longer, than to use the Prophetical language of the Psalmist upon this occasion, and say, "All the kings of the earth shall praise thee, O! Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord."—138th Psalm."

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NEW HAVEN, JUNE 1.

*Honourable Munificence.*

The Christian public are extensively acquainted with the fact, that several young men, natives of the *Owhyhee* are in Connecticut. Two of them were brought over in a ship belonging to this port, and arrived about ten years since. They were then lads of 16 and 14 years of age, their *Owhyhee* names are *Obookiah* and *Hoopoo*. The former has prefixed to his original name, the name of Henry; the latter, that of Thomas.



A third landed in Boston about six years ago; and, hearing of Henry Obookiah, who was then at Andover, went and joined him. His name is William *Tenosi*. Lately they have been joined by a fourth, who is called John *Hononee*.

Soon after the arrival of the two first, several young men of piety then connected with Yale College, interested themselves in their behalf, and taught them to read. After this, Henry Obookiah resided some time in Torrington, in the family of the Rev. Mr. Mills; and afterwards at Andover, where he was instructed by the students of the Theological Seminary. He has not only learned reading, writing, and arithmetic, but grammar and geography; and what is of more importance, the principles and doctrines of the Christian Religion. He also gives very satisfactory evidence of personal piety, and has made a public profession of religion. The other three in proportion to the time they have severally been employed in study, have made respectable proficiency. The two first of them are, hopefully, Christians; and the mind of the third is deeply interested on religious subjects. It ought also to be mentioned, that these youths have discovered a very lively interest in the religious concerns of one another. When Obookiah became anxious about himself, he felt similar anxiety for Hooboo and Tenooi.—These two have discovered a like solicitude for each other. And, on a late visit, which one of them made to Oononee, it was found out, by accident, that he spent most of the day he was there in praying with him.

It is the intention of these young men, when qualified, to return to their own country, as *Missionaries*. For this purpose, Providence unquestionably cast them on our shores; and, by this very fact, has announced to the Christians of this country, *their duty* with regard to them. The eldest,

Henry Obookiah, has already begun a translation of a part of the New-Testament into the language of the Owhyhee. By his aid, also, an Owhyhee grammar has been partly or wholly completed.

The situation of these young men has occasionally recommended them to the liberality of the benevolent.—As they have become more extensively known, this liberality has been more extensively exerted. We mention, however, with peculiar pleasure, the following instance of honourable munificence on the part of some of the citizens of Savannah, in Georgia.

Last fall a young lady of that city was on a visit to her friends in New-Haven. She heard the story of three\* of the Owhyhee lads, and felt a lively interest in their welfare; particularly as *the future missionaries of Owhyhee*. On her return to Savannah, she took pains, in company with two of her female friends, to make their situation and circumstances known, and to solicit the contributions of some of the citizens in their behalf—their exertions were not fruitless. A few days since, she forwarded to a lady in this town the sum of *three hundred and thirty five dollars*, given for the very purpose of educating Henry, Thomas and William, as missionaries to Owhyhee.—“He who giveth a cup of cold water to a disciple, in the name of a disciple, shall in no wise lose his reward.” This example of Christian liberality is highly honorable to the citizens of Savannah; and ought to be known, that others may go and do likewise.

The four youths are now under the care of the *Foreign Mission Society*. They will be prepared as speedily as possible for a mission among their countrymen. For the present, they are now to be stationed at Morris Academy, in Litchfield, under the care of the Rev. W. WEEKS.

\* The fourth had not joined them.



Owhyhee belongs to a groupe of Islands in the Pacific Ocean, called the Sandwich Islands, between 18 50 and 20 16 N. and 203 47 and 205 E. long. from Greenwich. They are all under the government of one Prince, whose name is *Tamahmah*. He is a man of strong sense, and has labored long and successfully to introduce the arts of civilization among his countrymen. All the islands are fertile and populous. Owhyhee, the largest of them, is 280 miles in extent, and contains 150,000 inhabitants, who are naturally mild, friendly & hospitable to strangers; although the unfortunate Capt. Cook lost his life here by a sudden impulse of undeserved resentment. The king has a considerable fleet. His troops, to some extent, are furnished with muskets. The natives worship a God called *Acooa*.

The following story respecting *Hoopoo* will interest every one. When he left Owhyhee, he was about 14 years old. The capt. with whom he came, had given him a pea-jacket, which he was very fond of wearing. A day or two after they sailed, when the ship was running before the wind at the rate of 10 miles an hour, *Hoopoo*, by some accident, fell overboard. One of the sailors, seeing him drop, immediately threw over a hen-coop. The ship, though hauled too as soon as possible, had got full three miles ahead of him. The Capt. determined to put back, although nothing but the hen-coop was discernable on the waves. The moment *Hoopoo* gained the surface of the water after his fall, and had time to open his eyes and discover the ship, he determined to swim after it. He was a very expert swimmer; but he saw that the ship was sailing much faster than he could swim, and unless he could overtake it, he knew that he must perish. For some time he looked at the ship, and seeing it go from him so rapidly, gave himself up for lost. In his despair, he cried out to *Acooa*, and promised

him, if he would save him, he would give him his *pea-jacket*, when he got back to Owhyhee? He soon got up to the hen-coop, and there rested himself until he was taken on board. After this, during the whole voyage, he never wore his pea jacket. If any of the men urged him to put it on, he always replied, that he must not, for it belonged to *Acooa*. If any of the crew did any thing to that jacket, *Hoopoo* was angry; for it was an affront offered to *Acooa*. For a long time after he landed, he would never suffer the pea-jacket to be touched. It was not, until he became fully convinced that *Acooa* was no God, that he felt himself released from the vow which he made to him, while sinking in the ocean, that if he would save him, he would present him that pea-jacket, as soon as he got home to Owhyhee.

This instance of native conscientiousness in a heathen boy, in discharging his vow to an imaginary God, ought to raise a blush on the cheek of many a Christian, for his own neglect of paying his vows to the "*Lord that bought him.*"

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Letters relative to a tour on the Continent, undertaken at the request of the committee of the British and Foreign Bible Society, in the year 1812, by the Rev. CH. FR. STEINKOFF, M. A.

[Continued from page 222.]

#### LETTER IV.

Helsingburg, Nov. 14, 1812.

MY DEAR FRIENDS,

As circumstances oblige me to stay at Helsingburg till my passport from Stockholm arrives, I shall embrace this opportunity of continuing the accounts which, in my three first letters, I began to give you of the proceedings of my journey.

The letter with which I terminated that account, was dated from Copenhagen, I left that city on the 7th of



July, and met in Roeskilda, as I have already mentioned, with my excellent friend the Rev. Mr. Rosing, late minister of the Danish church in London, with whom I had several interesting conversations relative to the state of the Bible in his native land. He expressed a concern, that among many of his countrymen, and even among some of the Clergy, an indifference, yea contempt of the holy scriptures prevailed; which representation was confirmed by the additional testimony of other truly respectable clergymen and gentlemen.

"In Norway," said he, "I offered copies of the Danish New Testament, kindly given me by the British and Foreign Bible Society, to some Clergymen; but they received my offer with such coldness and indifference, that I felt no inclination to repeat it. My own private conviction is, that, on an average, four out of five persons in Denmark are without a Bible. In my own parish, which is not one of the poorest, I found a greater want of the Scriptures than I supposed, and am determined to do every thing in my power to relieve it." I authorised him to purchase from the Bible depository at Copenhagen, 300 copies of the Danish Bible, which he did; and he had already begun the distribution of them when I returned.

At Christiansfield, a Moravian settlement on the confines of Jutland and Sleswick, I met with several clergymen belonging to the Fuhnen Society, which by its own laudable exertions had sold at a low price, or gratuitously distributed, many hundred Danish Testaments.

To encourage this small, but excellent body of men, and to increase their means of doing good, I left with the Rev. Mr. Balsley, their treasurer, the sum of 120*l.* which was received by all present with the most lively emotions of joy and gratitude, and will enable them to distribute several hundred copies of the Danish Bible, as

well as a large number of Testaments, to the many needy persons and families in their parishes and vicinities. One of them, the Rev. Mr. Ebbeson, pastor of a congregation in the duchy of Sleswick, when lately visiting his parish from house to house, found, among 120 families, 70 who were without Bibles. Another clergyman who did the same, found among 200 families, 150 who had not a copy of the Bible. Some parishes, it is true, are better provided for, but others are still more deficient. I cannot describe in terms sufficiently strong, the lively and deep interest which many of the good people in Christiansfield are taking, in the exertions of the British and Foreign Bible Society. I could scarcely tell them enough. Some literally wept for joy; they praised God; and a widow (her name is unknown to me, but well known in heaven) sent me four Frederick d'ors, (about four guineas) with the following lines, which deeply affected me.—"Please to accept this mite from a widow, as a small contribution to the Bible Society. May the Lord abundantly bless it! This is the cordial wish of a lover of Christ, who highly esteems the Bible Society, and prays that it may be rewarded a thousand fold."

In the Duchies of Sleswick and Holstein the German language is generally spoken; it is the language of the pulpit and the press. Passing thro' Hadersleben, Flensburg, Sleswick, Rendsburg, Itzehoe, and other smaller towns, I came to Altona. In Flensburg and Sleswick I was assured, that almost every person was provided with a Bible or Testament; but in other towns, and still more in small and remote villages, people on the spot, who were best judges of the matter, informed me, that hundreds and thousands were destitute of the scriptures.

In Altona and Hamburg, the distress among the lower classes occasioned by the almost total stagnation of



trade is so great, that some, urged by the importunities of their children for bread, sold all their books, and even their family Bibles. One of these poor creatures came to a book-seller, offering his Bible for sale. The book-seller, struck with his miserable appearance, asked the price, gave it him, and then returned the Bible. "God forbid," said he, "that I should deprive such a poor man as you of his Bible." I encouraged my Altona friends to form a Bible committee, which they readily promised to do.—In general I must observe, that I met with many friends of the Bible in the Danish dominions and have been received and treated with a kindness, which, I trust, I shall always keep in grateful remembrance. Persons of different ranks and conditions in life, from the highest to the lowest classes, seemed to emulate each other in paying me marked attention, for the sake of the work and the cause in which I was engaged.

### **Lay-Man's Magazine.**

*Martinsburgh, July 11, 1816.*

We gave an account some time since of the conversion of an eminent Priest of Budhu, in the Island of Ceylon. This priest, we understand, is now engaged in translating the scriptures into the language of his countrymen.

Much attention is excited toward this important Island. The church missionary society in England has lately sent two labourers into that vineyard, viz. the Rev. Wm. Greenwood and the Rev. Thomas Norton. May the blessing of Heaven be with them!

Two young Cingalese of rank have been selected, who are now educating for missionaries to their own countrymen.

A church missionary association

was about to be formed in the Island itself.

From Dec. 14, 1813, to Dec. 13, 1814, there were christened in the 147 parishes comprised in the city of London and its environs—Males 10,313—Females 9,857, in all 20,170. Total buried in the same time—Males 10,287—Females 9,496, in all 19,783.

An Episcopal Church has been lately opened at Geneva, the residence of the great reformer Calvin. A Bible Society also, has just been established there.

An "Hibernian Church Missionary Society, auxiliary to the church missionary society for Africa and the East," has been formed in Dublin.—A Ladies' Dublin Church Missionary Association has also been formed with the same object. These societies have settlements on the Western coast of Africa, for civilizing and evangelizing the blacks.

On the 29th of May 1813, a Society was formed in Antigua, one of the West India Islands, terming themselves "A Society for the support and encouragement of Sunday schools in Antigua." The number of schools in January 1814, was four, and of Scholars SEVEN HUNDRED.

The size of the new Church lately consecrated by Bishop Hobart in New Haven, Connecticut, is 103 feet by 74. Its walls are of Granite 38 feet high. Its steeple is a tower 25 feet square and 100 feet high surmounted by 8 pinnacles.—It has 146 pews on the lower floor, and 75 in the gallery.—Cost 29,000 dollars.

The Hon. Elias Boudinot, President of the American Bible Society, has made to that Institution, the generous donation of \$ 10,000.